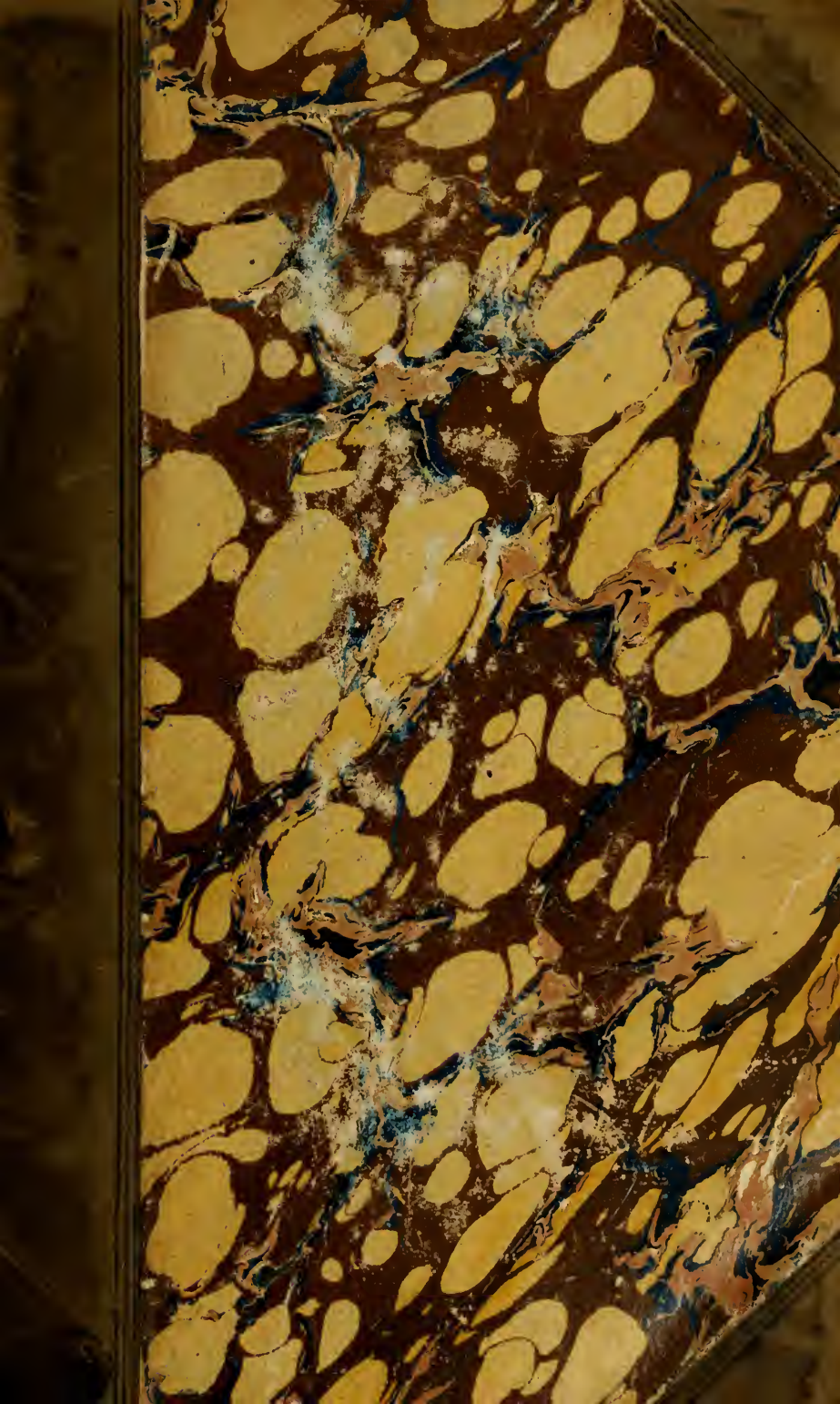






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THE
MISSION WORK OF ST PAUL,

BEING

THE RAMSDEN SERMON

PREACHED BEFORE

The University of Cambridge,

ON SUNDAY, MAY 8, 1864.

BY

EDWARD HAROLD, BISHOP OF ELY.

PUBLISHED BY REQUEST.

CAMBRIDGE:
DEIGHTON, BELL, AND CO.
LONDON: BELL AND DALDY.

1864.

Cambridge :

PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

TO

THE REV. H. W. COOKSON, D.D.

MASTER OF ST PETER'S COLLEGE,
AND VICE-CHANCELLOR OF THE UNIVERSITY OF CAMBRIDGE.

MY DEAR MR VICE-CHANCELLOR,

*This Sermon, preached by your appointment and
printed at your desire, I dedicate to you, in memory of
thirty years of unbroken respect and regard.*

Yours very sincerely,

E. H. ELY.

PALACE, ELY,

May 14, 1864.

A SERMON,

&c.

ACTS XVII. 23.

Whom therefore ye ignorantly worship, Him declare I unto you.

It has been said, that Holy Scripture teaches, not by doctrine but by facts; a statement partly true and partly false. It is true, that no where in Holy Scripture is there a consecutive treatise on dogma, no creed, no catechism. It is true, that Holy Scripture does not always, perhaps never does, systematically enforce again what has been written by God's hand upon the face of nature and upon the heart of man. So the Bible contains no system of Dogmatic Theology, no system of Natural Theology, and (notwithstanding the Law of Moses and the Sermon on the Mount) no formal system of Moral Philosophy. But it would be as false to say that it was empty of doctrine, as it would be monstrous to say that it was void of morality. In what may be called its doctrinal portions, it indeed teaches

greatly by facts, because facts are essentially truths, and truth comes home to us most forcibly under the form of facts. The unity of God is a great fact, the incarnation of the Son of God is a great fact, the death of Christ, the resurrection of Christ, the ascension of Christ—all are great facts. Even the future judgment, though not a fact, because yet to come, is a promise, which, when accomplished, will have become a fact. But are not all these what we esteem the very ground truths, the great dogmas of Christianity? If the doctrines of our faith are not the same as the facts of our history, yet, at least, the facts are the groundwork of our faith and of the doctrines of our faith.

But, moreover, though there may be no formal treatises in Holy Scripture on dogmatic theology, can we read our Lord's dialogue with Nicodemus (John iii.), or His discourse to the people of Capernaum (John vi.), His parable concerning the Good Shepherd and the True Vine, or St John's teaching concerning the Word of God, or St Paul's argument in the Romans and Galatians concerning justifying faith; and yet doubt that the New Testament has doctrinal passages as express, if not as formal, as the very Creeds themselves?

And thus much rather by way of caution and as prefatory. For it is very true, that God does chiefly teach us by history; and when He would give us the fullest and the clearest revelation of Himself He gave it to us in the words of a history, the history of a Man, but that Man His own in-

carnate Son; the Son who is in the Bosom of the Father, and who alone can fully declare the Father, because He is Himself one with the Father. In seeing Christ, watching His steps, and hearing His words, we are indeed beholding as in a mirror the glory of the Lord; and beholding it, as only we can behold it and live, mirrored in the face of Christ, and not in its essential, unbearable brightness,—that light which no man can approach.

The history of Jesus Christ is the great lesson to us, the lesson of human life, the lesson of Divine life. Yet, on the principle of teaching by example, and sometimes not by example only which we may follow, but by warning also of that which we should shun, the Bible is full of histories of men of like passions with us, men, full of noble purposes, moved by the grace of God, and in the main living under that grace, but with the will of the flesh still struggling against the life of the Spirit, and sometimes seeming to stifle, well-nigh to quench, the spiritual life. No code of morality, no system of theology, could so sensibly affect the minds of two hundred generations as the family histories of patriarchal times, the camp life of David, the court life of Joseph and Daniel, the protest against national corruption and degeneracy, then almost total, in the recluse life of Elijah and the prophets. We pass to the New Testament, and when we have watched Him, whom even infidels have confessed to be the centre Figure of all human history, we catch sight, as in the background, of a Peter, a John, a Stephen

a Cornelius, and a Paul. They are in the background and the shade, only because of the self-luminous glory of the One whom they attend. Any of them alone may well be a study, worth almost a life to contemplate and to copy. Let us take the last. If it has pleased the wisdom of God to order that the lives of His servants should be so set down in the pages of His Book, that we may have patterns for all times and for all estates of life; the history of the Apostle Paul stands out as the pattern history of the Christian minister, and, above all, of the Christian missionary. Incidentally we may say that his life, like his Master's life, is full of doctrine; but from the first to the last it is a speaking lesson of practical energy and not less of practical wisdom. It would be vain indeed to attempt in a single sermon to draw out even the most weighty lessons of that whole life. Let it be enough to-day, if we can learn some of the great principles of missionary work from the example of the first and greatest Christian missionary.

It strikes us first and most naturally, that the great instrument on which St Paul relied, was the preaching of Christ. The very first act recorded of him after his conversion is, that "straightway he preached Christ in the synagogues, that He is the Son of God" (Acts ix. 20). The whole record of his life as given in the Acts is a record of his preaching. His own account of himself is that Christ sent him, not merely or chiefly to baptize, but specially and signally, to preach the Gospel (1 Cor. i. 17). He ap-

pears to have been deeply convinced in his own heart and conscience that the knowledge of Christ was the one instrument for converting the soul; and he acted on that conviction in a simple proclaiming of the incarnation, the death, and the resurrection of the Son of God. It is plain, indeed, that he, who spoke with tongues and wrought miracles more than all, was not indifferent to signs and wonders; that he, who disputed daily in the school of one Tyrannus, who wrote the elaborate argument of the Epistle to the Romans, was not regardless of that reason which God has given us for good; yet it was his deepest feeling and his fullest experience, that signs and arguments may reach only to the outside of man, but that the knowledge of Christ crucified has a power to arrest his thoughts, to subdue his will, and to change his heart. "The Jews require a sign, and the Greeks seek after wisdom: but we preach, we proclaim, Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that believe Christ the power of God and the wisdom of God."

We may then lay this down as an axiom, that St Paul's principle of missionary work, his first secret of missionary success, was a proclaiming to the unconverted world the love of God in sending His Son into the world, to live with them and to die for them.

And yet, I think, if we look carefully at his history and his letters, we shall see that he was too wise a man to rest satisfied with simply sowing

broadcast upon the world the great truth of the Incarnation and the Crucifixion. This was indeed the good seed, and no other seed could bring forth fruit abundantly. But the wise husbandman would look well to the ground on which he was to sow it, and deal differently with the wayside and the rock and the thorns and the good ground.

We may see this best by watching his work, first at home and then abroad—his work with the Jews and his work with the heathens, his home missions and his foreign missions. To the Jews, if I may so speak, his work was more simple, more direct. *They* were not wholly ignorant of Christ, for they were looking out for Him, only that they could not see Him in the Crucified. But, moreover, they were not ignorant of the holiness of God, of the law of God, of their own unfaithfulness to that law, and so first of their duty, and then of their danger. If then it were possible to convince the Jews out of their own Scripture that Jesus was the Christ, the work had been in great measure done to the Apostle's hands. The Law had already been doing the work of a schoolmaster to bring them to Christ. It needed only such words as these: "Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the Law of Moses." (St Paul to the Jews at Antioch in Pisidia, Acts xiii. 38, 39.)

But to the Gentiles it was otherwise. They had in one respect a real advantage over the unbelieving

Jew. Theirs was not a state of privilege neglected, of grace despised. And so, many times, the Gentile sinner was more open to receive the truth than the Jewish formalist. But there is a terrible hardening about heathenism. We look at it in classical literature, and are dazzled by the brightness of its genius and the charms of its beauty : but no one can look closely at its social life without feeling, that those who lived that life must at the best have been beset with thoughts and associations strangely destructive to what we have learned to esteem holiness of heart.

To the Gentile then, if we may judge by the few discourses preserved to us in the Acts, St Paul addressed himself in words somewhat different from those in which he reasoned with the Jews. Look at him before the Jewish King and the Roman Governor. To the one, "King Agrippa, believest thou the prophets? I know that thou believest." (Acts xxvi. 27, 28.) But to Felix, one not under the Law, and whose life had been lawless, "Paul reasoned of justice and temperance and judgment to come." (Acts xxiv. 25.) There was a voice in the heart of the heathen governor, as there is in the heart of every one of us, but it had been well-nigh silenced, it would perhaps have been silent for ever. Paul knew how to awaken it ; and it awoke so loudly that the judge trembled before the prisoner.

So in the chapter from which I chose my text, when the Jew missionary stood alone on the Areopagus, before the children of men who had heard the oratory of Demosthenes and learned the wisdom of

Plato, his purpose was to rouse the conscience, to convict of the folly of idolatrous worship, and then to awaken an anxiety about the future, a dread of that great day which God had appointed, "in the which He will judge the world in righteousness by that Man whom He hath ordained." (Acts xvii. 31.) The Apostle, taught by the Spirit of God dwelling in him and guiding him, knew well that God had made man for Himself, though man had gone astray from God. He knew, that man's only natural resting-place is in the bosom and on the love of God. He knew, that apart from God he cannot but be miserable, though often so dull-hearted as not to be conscious to himself of the greatness of his misery; and so his mode of dealing with man, and especially with heathen man, was to wake him up to the true sense of his own desolate orphanhood—to make him feel how far he had been wandering from his Father—and, if possible, to shew him too, that even in this wandering there had, often, perhaps always, been a yearning after home. To Felix, to the Athenians, probably to all his heathen listeners, his plan was to draw out the natural sense of responsibility—to reveal men's inmost being to themselves, teaching the heart to know its own secrets, and to speak out to itself—its secrets of sin, its natural approbation of right, its instinctive condemnation of evil, and then to shew it its own yearning after something to rest upon—the *Unknown God*.

In this his wise treatment of the Gentiles, there was none of the confounding of truth with error, leading

in after times to that corruption of Christian verity with heathen hero-worship which oppressed the mediæval Church; there was none of that sickly liberality, which in our times tells us that there is no difference in the religions “of saint, of savage, and of sage.” The Apostle indeed recognized the unity and the common sympathies of the whole race of man. He knew what was in their hearts by what he read in his own heart; and he saw that even in the “too superstitious” temper of the Athenians there was a struggling of the benighted spirit upwards towards the light of heaven. But whilst he recognized the instinctive, perhaps God-inspired, movement towards their Father and their home; he carefully marked and fearlessly reprovèd the ignorance with which it was impeded and chained downwards: “whom ye *ignorantly* worship.” The worship was laudable, but the ignorance was deplorable.

Thus was it that St Paul became all things to all men, that he might by all means save some. The Apostle’s heart was truly a large heart. He was a man, and nothing that was in man’s nature could be wholly alien from him. Least of all could he, who felt himself the chief of sinners, be without sympathy, without pity, for them, who were like him in sin.

I have been enquiring into the mode in which the Apostle of the Gentiles made his first approaches to the stronghold of the Gentile heart. He was far from resting there. It was a great point gained, if he could awaken its fears and enlist its sympathies—

if he could shew it that it had a home, and how far it had wandered from that home. But it would have been a thankless gift if he had only awakened a craving which could never be satisfied—if he had taught the soul its sorrows without imparting comfort for them—if he had pointed to a home and aroused a longing for it, but a home so distant that no pilgrim could hope to reach to it—a home parted by trackless oceans, by yawning gulphs or impassable mountain barriers.

This was plainly but the first lesson of the great teacher; the first digging and trenching of the wise master-builder. He does not even call it the foundation. A foundation is not placed upon the hard ground. But the more thoroughly the top soil is cleared off, and the deeper down we dig, the more surely may the corner stone be laid, and the more safely will the building rise. The great end of all was to shew, *not* that God was far off, *not* that there was a dark deep gulph which none could pass, *not* that the heart was indeed orphan and desolate; but that God in Christ had been brought nigh, that the gulph had been bridged over, that God was indeed the loving Father even of His erring children, and that He had sent His own eternal Son, to bring back those, whom *He* deigned to call brethren, to the bosom of their Father and their God.

This was indeed the scope, the telos, the end, to which all the secret misgivings of the heart, all the instinctive yearnings of the soul, as well as all the open teachings of the law, were tending and

leading. It was this with which the Apostle, making his first approaches by awakening the conscience, now stormed the tower. This, when he had dug deeply into the soul's secret soil, this he laid as the foundation of all hope and of all holiness. This it was that could alone still the terrors of the conscience, and at the same time give a new life to the will. And so we find him writing at times as if this had been the only thing he ever did, the only truth he ever preached, the only thought he ever harboured. "I determined," he writes, "to know *nothing* amongst you save Jesus Christ, and Him crucified." "Other foundation can no man lay, but that which is laid, which is Jesus Christ." And indeed we may say that the practical teaching of the New Testament, and most markedly of the sermons and Epistles of St Paul, may be summed up in two short heads, "the responsibility of the soul to God," and "the redemption of the soul through Christ." All Christian doctrine leads up to this, all Christian duty streams forth from this. And whether in our own dealings with our own hearts, or in our efforts to enlighten and awaken the hearts of those near to us, or in labours among the heathen and the ignorant, we shall be successful, under God, in proportion as we keep mainly in view these two great practical truths; not heedless of all that issues out of them, but remembering that they are, the one the great instrument for awakening the sluggish spirit, the other "the power of God unto salvation."

But if we follow out the teaching and example

of St Paul, we shall find that in his great missionary life he was anything but a shallow theologian, or regardless of the superstructure of the great building, because he gave such earnest heed to lay the foundation on the Rock. In reviewing the mission work of modern times, we are struck with the zeal and rapid progress of some bodies of Christians, and almost jump to the conclusion, that they must have found the true secret of success. The disciples of Wesley, faithfully following the Apostles in striving to awaken the conscience, and then to lead the soul to Christ, the Jesuit missionaries with a self-devotion worthy of all honour, and with a pious zeal for the Church of which they were the ministers, are both conspicuous examples of such progress and success. The same perhaps cannot be said of the foreign missions, but it is true of the home labours of the Dominicans and their legitimate successors in the Reformed Churches, the Calvinists and Puritans. The Wesleyan seems to have learned the lesson of laying the foundation, if sometimes too hastily, yet on right principles of truth. The Dominican and the Calvinist knew how to draw out the vast stores of theology to be found in the deep mines of the Scriptures of God. The Jesuit built up a church, grand, stately, and towering to the skies.

But St Paul did all this. He laid the Foundation, and that not hastily or partially, but with steady, patient labouring. He carried on the work in a Theology which has been the storehouse of all future ages, from which Augustine and Cyril,

Bernard and Anselm, Aquinas, and Calvin, and Hooker, and all whose vast volumes load our libraries, drew their treasures and heaped up their wealth. And when he had once gathered out of the world a little company to be his Master's disciples, he compacted them solidly together into a well disciplined Church, constituting first elders and deacons, then by degrees leaving amongst them chief pastors, to ordain elders, to rule well, to reprove, rebuke, exhort with all long-suffering and doctrine. Look at the first Epistle to Corinth, and see how he dwells on the Foundation. Read the Epistles to Ephesus, to Philippi, to Colossæ, and see if almost every sentence is not thick-set with the deepest doctrinal teaching. Turn to the letters to Timothy and Titus, and you have the very model for all after ages of an Evangelical, Apostolical Church polity.

There are those who well appreciate the vital necessity of preaching Christ, as the hope of souls and the fountain of spiritual life, but who dwarf the full growth of their converts by not giving heed to build upon the Foundation which they have so wisely laid. And there are those, who, before the Foundation is well settled, would tower upwards to high speculation, till they reach a pinnacle whose dizzy height tempts them to leap down from it. Others are so busied about the buttresses that they hardly see the building. Church polity almost takes the place of faith, gives it at least not room and breadth enough. And some, once more, puzzled by the diversity, fly from Creeds and Churches alike,

satisfied with a heartless morality, "He can't be wrong whose life is in the right." How unlike the narrowness of all these to the depth and breadth of the great Apostle's teaching. Beginning with the foolishness of preaching, the simple *proclamation* of an amnesty between God and man, made by God and founded upon Christ; he passes on to doctrine such as to satisfy the simple, and yet to engage the thoughts and exhaust the enquiries of minds as mighty as the mightiest of the wise men of old. Issuing out of it is a system, call it of morals, or moral philosophy, or casuistry, or Christian practice, which, though, if collected together, might fill but few pages of writing, is yet a text-book on which may be written a commentary for every page of life.

And again, every individual soul, brought by him to Christ, taught by him of God and godliness, trained by him in holiness, faith, patience, piety, is compacted together with other Christian souls into one great body, one great building, the Church. It is not enough to bring home a straying sheep to the Good Shepherd. There was every fear that grievous wolves would enter in and rend the flock. There must be a fold, and those that guard the fold. Faith cometh by hearing, and hearing by the word of God. But if faith is to be preserved in a colony of new converts, there must be the fencing, and the watching, and the binding together, and the remedial discipline, and the daily pasture. Never did the God-inspired Apostle lose sight of all this. The preaching of Christ could indeed save the soul; but

even that could not provide for a continuity of the Church.

We hear now of Evangelical principles, and we hear of Church principles, as though there was a natural antagonism between. We see no such antagonism in the Apostle of the Gentiles. With him the truth of Christ was the treasure, but the Church was that which guards the treasure and hands it on undiminished and undimmed. I repeat, that, whilst the simple proclaiming of the glad tidings of the Gospel is the instrument of God for the saving of the single soul, there is need of going onward, to build up, confirm, stablish, strengthen, settle, even that single soul ; and that here at once comes in all that the Church, taught by God's Spirit, has brought round us—pastors, and schools, and catechisms, and the Word of God read to us and read by us, prayers offered by us and for us, preachings, and warnings, and exhortations, and encouragements, psalms and hymns and spiritual songs, sacraments and sacred rites and blessings. Without these, even the single soul, brought home to Christ, would find but scanty food in its own Father's house. And, still more, for the keeping together of many converted Christians, for handing on the faith from year to year and from age to age, outward organization is scarcely less needful even than inward faith.

I am not prepared to say, that Apostles and apostolic men, raised the full fabric of the Church *at first* in every city which they visited and every country which they won to Christ. We have little

to guide us here but the Epistles of St Paul and the few notices in the book of Acts. Early Church History throws little or no further light on this enquiry. As far as we can judge from both, the first effort was to evangelize, to preach Christ, to awaken faith; then came the grounding, the fencing, the watchmen set to watch. First, "I determined to know nothing among you but Christ and Him crucified." Then, yet many years after, "I besought thee to abide at Ephesus" (1 Tim. i. 3); and "I write unto thee...that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the faith" (iii. 15). "This charge I commit unto thee, son Timothy (i. 18).

I pass on to another point, a sign of great practical wisdom in the great missionary Bishop and Apostle. If ever any man gave his life up to preaching Christ among the Gentiles, it was Paul. He in very truth spent and was spent for them. Yet he was not unmindful of his own countrymen. There is no more startling saying in the New Testament than his words, however we interpret them, "I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh" (Rom. ix. 3). And so, without doubt, his first labours were among his kinsmen in the flesh. From the time of his conversion, "straightway he preached Christ *in the synagogues*" (Acts ix. 20). And we find unmistakeably both from St Luke's history and

from his own letters, that in every place where he gathered souls to his Saviour, the first little flock was a flock of Jewish converts, or at all events of worshipping or half-proselytized Gentiles. It may have sprung partly from that love to his own people, which he so strangely tells us of in the words I just now quoted from him; it was partly, no doubt, that God Himself in long-suffering goodness would have His message of mercy carried first to those, who knowing their Lord's will yet did it not, and so were liable to the many stripes, the greater condemnation than the ignorant, benighted heathen, who could but feel after God in hopes by mere experiment they might find him: but, I doubt not too, that it was partly, because so the Gentiles themselves might be more aptly reached, and the work might advance with less of let or hindrance and with more of steady progress. It was a great gain, if the first preachers of the faith of Christ could found in the great centres of heathenism a church of those, who like Timothy "from childhood had known the Scriptures able to make them wise unto salvation," and had then "received with meekness" the new graft of the Gospel, "the engrafted word which was able to save the soul." I believe it will appear, that all the earliest Christian missionaries, when mission labour was the most largely blessed, did likewise. Their plan was mostly to extend steadily from place to place the kingdom of their Master. Gradually the limits were enlarged, the outposts advanced a little farther and a little

farther yet. The Bishop of each Christian diocese sent out his pioneers to the heathen pagi round him, till they became Christian villagers, not pagan outcasts; and yet farther he sent forth a little colony to lands just abutting on his own land, so that almost insensibly and noiselessly the stately fabric grew wider and wider, as well as higher and higher.

And may it not be our wisdom too, even in our wish to bring the heathen into Christ's inheritance, that we should keep an anxious eye on our own fellow-countrymen, that we should be zealous in home missions, if it were only for their bearing on missions abroad? Should we not also make our own Colonial Churches, and our own Colonial fellow-countrymen, the germs of Gentile Churches, the reservoirs, so to speak, from which living waters may flow forth to the barren and dry lands, which lie beyond the present reach of civilizing and Christianizing power?

And here perhaps, I should not fail to notice, that in thus looking at St Paul and St Paul's work as types for us and for our work, we find as it were a break in the continuity. There is one point in which almost all modern missionary labour is unlike the missionary labour of the first ages. The Apostles, going from a people who had long had the truth, though in an imperfect stage, to those who had wandered from the truth into all the mazes of error, yet had to go from the simple, that we say not the rude, habits of the Jewish people, to the high, if it were the corrupt, civilization of Asia

Minor and Greece and Egypt and Italy. The progress of the Gospel, under their hands and at such a disadvantage, the progress from the fishing-boat of Galilee to the imperial palace of Cæsar, bears upon its very face the mark of God's own work and God's own blessing. Such a progress could not have been if truth had not guided and made it irresistible. But our course is different. We go, our mission labourers go, from the centre of civilized society to Kaffres and New Zealanders and Malays and Central Africans. In one respect we have the advantage; but in others our way is harder still. The intelligent, thoughtful, civilized Roman, or Corinthian, could bring all his cultivated reason to judge of the evidences of the faith of Christ, and, if converted to Christ, he had but to turn, that great turn which also the unfaithful Christian has to take, from a life of worldliness and sensuality, to the self-denying holiness of a follower of the Crucified. But the true barbarian, the untaught and unnurtured savage, has become a degenerate and a degraded *animal*. His very earthly nature, his very type of manhood, has gone back and become debased from that in which his Maker created him. It has been common to call this a state of nature. It is no state of nature, but a state of utter degeneracy. It is one example of that awful dispensation of God's will, whereby the sins of the fathers fall in judgment on the heads of the children. No! it can be no state of nature; for never in experience or in history has any race, sunk into utter barbarism,

risen out of such barbarism, but by the influence of something external to itself. Left to itself alone, it falls lower and lower, till by its own utter helplessness it dies out and perishes.

We have therefore in much of the work before us to raise those whom we would deliver, not only to Christianity, but even to manhood. This is one of the great problems of our age, as the dealing with a vicious luxury was rather that of the Apostles' age. It has been, we may be thankful to confess, well and wisely met by many modern missionaries. By Marsden and Selwyn and Wilson and Patteson in New Zealand, by Livingstone and Mackenzie in Central Africa, by Gray and Armstrong in South Africa, by Matthew Hale in South Australia, by the Rajah of Sarawak in Borneo, by Ellis and his brethren, of a communion not our own, in the Islands of the Pacific. All honour to them, or rather to the grace of God which was in them. The carrying out of useful arts, the teaching of habits of industry and peace, have proved to be invaluable handmaids to the religion of the Gospel of Christ. I would only farther beg you to observe, that the very names I have cited, in themselves, are proof that the work is one which needs all the wisdom of the wisest, as well as all the holiness of the holiest men. It is clear enough, that Paul the Apostle, though guided by special light from heaven, used every instrument of worldly wisdom that he might make his way among the wise of this world. It is as hard a task, and needs as much the

master mind to raise the most degraded, as to convince the most acute. We are happily learning to believe that he who would teach the ignorant must be himself intelligent. In the mythic legend of antiquity it was not the rude pipe of the shepherd, but the harp of the unequalled Orpheus that could tame the savage heart.

In conclusion, let us gather up the lessons which I have been trying to draw from the mission life of St Paul; let us see how it may bear upon the work which God has so largely entrusted to us, of spreading His truth in our own colonies, and from them to lands still farther from ourselves, still farther from God. And perhaps almost all will centre in or well forth from this—a pure source at home and within. Under God, the secrets of St Paul's success were purity of faith, purity of heart—a clear, well-balanced, well-trained mind—simple and hardy habits of life. If we could secure these in England; England, by God's blessing, would convert the world. Judæa was in Paul's days well prepared for sending forth the Gospel to the heathen. Her people were in every city of the Roman empire; and those people, when converted, did convert the Roman empire to Christ. Yet they were not a dominant, but a conquered race; aye! then, as ever since then, a people despised and outcast, a proverb and a scorn of men. But England sends her own people where Rome itself had never been. England sends her fleets whither not even the dreams of Greeks and Romans reached. Eng-

land has her one hand on the Western and the other on the Eastern sea. Throned in the North, she sets her feet upon the footstool of the farthest South. And whereas the Jew-Christian missionary had to rise up to the Gentile idolater, that he might confront him in his domain of literature and science; the Anglo-Christian missionary is, or ought to be, superior to his converts in knowledge, in science, in civilization, in all the arts of life, as well as in the sanctity of his faith. We have everything therefore which St Paul had, and much more; except—his trust in God, his belief in Christ, his devotion to the Gospel of Christ.

Oh, my young brethren—you, that are the hope and yet the fear of all Christian hearts—you, who soon will be the great actors in the great act of life, how are you training yourselves for your work? Is there any of you that can be a Paul? Are you, is any *body* or *section* of you, growing up in the learning of Paul, in the piety of Paul, in the faith of Paul, in the zeal of Paul? You, and such as you, you, who are in seats of learning, you specially, who are looking onwards to be ministers of Christ, have it in your power, under the Spirit of God, to make the Church of Christ now what the Church of Christ was in the days of Apostles and Apostolic men.

I said you were the hope of all Christian hearts, and yet that that hope was mingled with fear. Yes! young men, we, who are growing old, look upon you with the deepest anxiety. We have ourselves

passed through stirring times, times of deep debate, times of moving activity. We see the shadow thrown before of still busier times for you. And to you is entrusted the destiny of this great Empire, of this Church of England,—of those souls who are here at home growing up heirs of immortality—of those who will go out to lands far off, carrying our Northern race down to the farthest South, our Western world to the most distant East—of those heathens, Moslems, pantheists and idolaters, with whom our people are daily more and more mingling—carrying to them a purer faith and a purer life—or else making them by the vices of degenerate Christians tenfold more the children of hell than before. Yes, brethren, to you, who by your station in life, by your powers as educated men, by means of your indirect influence, by means of your direct teaching, can, if you be faithful, almost mould society to your will,—to you is entrusted England, and with England well-nigh the world. And how, once more, are you training yourselves for your high destiny? I will not ask if you are idle, vicious, profligate, impure. If so, I know you are unhappy. You cannot be satisfied. God grant your misery may lead you to seek relief—to fly from your hateful and your hated self—and to find peace in Christ. But I will suppose you moral, intelligent, industrious. Then, let me say to you, though it may seem a hard saying, you are responsible for these very graces (for graces and gifts they are) of morality, of intelligence and of industry. They are themselves powers; like all good things

they come from God ; and like all that comes from God, they are given for His service. Do not use, brethren, dare not to use, your powers, your time, your labours, but with a deep sense of the responsibility of all labour and of all thought. It is an age of much work, of much reading, of much thought ; but still I fear it is an age of reckless work, and careless reading, and of surface thought. Graphic, popular, flippant, half profound writing leads captive most minds, and especially young minds. You cannot train your minds so for truth, you cannot train your souls so for heaven.

And again, brethren, let me ask you, do you catch at once a popular cry or a popular tone on religious questions ? It is an age of religious unsettlement. A specious enlightenment is always popular with the multitude, is always dangerous to the inexperienced. But oh ! think what there is at stake. I will not say your own soul, though I might well say that also. Perhaps, however, you may catch the sound of some popular fallacy and echo it : and in time learn its fallacy and be yourself saved from it. But all the while that you have been carelessly unsettling your own convictions, you have been inevitably lending your hand and your voice to unsettle the convictions of others, to increase the flood of unsteady speculations which is now hurrying along thousands from truth and godliness. The Apostle, of whom I have spoken so long, lived, as we do, in an age of unsettled thought : but the great secret of his success under God, was the steady fixed pur-

pose of a clear head and an honest heart. He knew in whom he had believed. He kept his own eye of faith firmly on the Cross of Christ. He determined to know nothing among his disciples save Jesus Christ and Him crucified—and that preaching of Christ, to the formalist a stumblingblock, and to the philosopher foolishness, was in the hand of Paul, the power of God and the wisdom of God—a power and a wisdom which subdued the world.

Let me pray you, by every hope most dear to you, not to trifle now with religion or religious enquiries. I have all sympathy with you in all the doubts and trials which must come upon you in these doubting days. What I urge on you is to meet them, not carelessly, not flippantly, but earnestly, thoughtfully, prayerfully. Do not think you can take up your thoughts on religion and put them down again, as you might your political or your literary thoughts. You cannot. They sink deep into your heart and character. You cannot throw off your faith now, and catch at it again hereafter. Take heed how you part with any of it. Most of all, with my last words, let me say to you, Take heed how you suffer yourselves to be shaken from that great centre of the faith, which Paul preached, on which he rested, on which he built, by which he lived, in and for which he died—faith in the Atoning Sacrifice, faith in the precious Blood of Christ. You cannot live, you cannot work, you cannot die, with a good hope of the hereafter, but in this.

CAMBRIDGE :
PRINTED AT THE UNIVERSITY PRESS.



